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39.9 that Charinus actually had the kind of plate known as *argentum purum* (unembossed) weakens the point of the epigram. The phrase used in the first line, *argenti genus omne* is simply an echo of Charinus' boast and is not to be taken seriously. While the statement at v.22.6. that many of the aqueducts entered Rome by way of the Esquiline is of course true, it is extremely doubtful whether this fact accounts for the mud in the region where the *clivus Suburanus* was. At viii.51.7 the important word is *opus*, not *materiae*; the lines that follow (9-16) refer to the workmanship. The number of this epigram is incorrectly given as 50.

G. J. LAING

THE UNIVERSITY OF CHICAGO

Die orientalischen Religionen im römischen Heidentum. Vorlesungen am Collège de France gehalten von FRANCE CUMONT. Autorisierte deutsche Ausgabe von GEORG GEHRICH. Leipzig und Berlin: B. G. Teubner, 1910.

The original French edition of this collection of lectures was reviewed by Professor Showerman in an earlier number of this Journal (III [1908], 465-67). This translation is based on the second French edition. The translator has made numerous additions to the notes, bringing the bibliography up to date, and has made the material of the lectures more accessible by providing an index. The work is done well.

G. J. LAING

THE UNIVERSITY OF CHICAGO

Le Procès de Phidias dans les Chroniques d'Apollodore d'après un papyrus inédit de la collection de Genève. Déchiffré et commenté par JULES NICOLE avec un fac-simile. Genève: Librairie Kündig, 1910.

The document consisting of two badly mutilated fragments belongs to the third century A.D. Only the central portions of the two columns are preserved. No considerable restorations were possible. For, though the text is in iambic trimeters, it is written continuously with spaces to indicate the separate verses. With great skill and learning Nicole has reconstructed the narrative in outline. As in Plutarch's account (Pericles 31) Menon is the accuser. The charge is embezzlement of ivory intended for the statue of Athena. The prosecution failed to secure a verdict in the assembly; a fuller investigation was ordered. In the meantime Phidias was kept in prison. Taking advantage of a revulsion of popular feeling in favor of the distinguished sculptor the Eleans secured his liberation by giving bail in the amount of 40 talents; and Phidias went to Elis to make the statue of Zeus.

This was in the year 438-437. Four or five years later the case against Phidias came to trial. As the Eleans refused to surrender him he was condemned and his bail was forfeited. On the completion of the statue of Zeus in the year 432-431 the Eleans showed their gratitude to Phidias by conferring isotelia on him.

The strength of Nicole's reconstruction lies in the fact that it accounts for practically all of the statements of the ancient authorities. It explains how Aristophanes (*Pax* 605 ff.) connected the trial of Phidias and the Megarian decree. Even the elder Seneca's incredible statement that the Eleans secured the services of Phidias by agreeing to pay 100 talents if they did not return him to Athens appears to be wrong only in the amount. But we may well hesitate to believe that the Eleans were willing to forfeit the enormous sum of 40 talents even to secure and retain the services of so distinguished an artist as Phidias. Is it not possible that the reference is to the amount of gold on the Zeus statue? The gold used for the Athena statue weighed 44 talents (Schol. Aristoph. *Pax* 605).

Limitations of space and the laudable desire to publish the document as speedily as possible precluded a full treatment of the subject on the basis of the extensive modern literature. Until this is done Nicole's views will be accepted with more or less reservation.

ROBERT J. BONNER

Roman Stoicism. By E. VERNON ARNOLD, Litt.D. Cambridge: University Press, 1911. Pp. ix+468. \$3.50.

This excellent book may be recommended to the English student as the best guide to the subject. It does not, of course, attempt to supersede Zeller, or to take the place of the abundant special French and German literature on Stoicism referred to in the appended bibliography. But it is a much more solid performance than Davidson's *The Stoic Creed* or Capes's little handbook, and its 467 pages give opportunity for a more extended treatment of the theme than is possible in Hicks's *Stoics and Epicureans*. Writing avowedly for students of Latin literature, Professor Arnold has constructed the history of Stoicism as far as possible from the writings of Cicero and Seneca, copiously quoted in the footnotes. But with the aid of Von Arnim's fragments, Zeller, Stein, Pearson, and Schmekel, whom he sometimes follows quite closely, he has made the work a sufficient compendium of Stoic doctrine as a whole.

The first three chapters, broadly introductory, are entitled "The World Religions," "Heraclitus and Socrates," "The Academy and the Porch." The fourth and fifth chapters, on the preaching of Stoicism, and the Stoic sect in Rome, complete the historic introduction. The doctrine follows in ten chapters, "Of Reason and Speech," "The Foundations of Physics,"